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SERMON

PREACH'D before the

QUEEN

Saint J A M E S Chappel,

On Wednesday the 19th of March, 170⁶₇.

JOHN VI. 67, 68.

*Jesus said unto the Twelve, Will ye also go away?
Then Simon Peter answered him, Lord, To whom
shall we go? Thou hast the Words of Eternal Life.*

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JOHN VI. 67, 68.

Jesus said unto the Twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the Words of Eternal life.

OUR Blessed Lord having, in the former part of this Chapter, discoursed to the Jews in a Figurative way, about *Eating his Flesh, and Drinking his Blood*, meaning, the Partaking of the Sacrifice of his Death, by a lively Faith; And they finding, upon his Explaining of himself, that his Doctrines tended still to another World, notwithstanding the Miracle of the Loaves the day before, which gave them other hopes; and he taxing them too, with their want of Faith; we are told, v. 66. that *many of his Disciples went back, and walked no more with him.*

Upon which, to give the Twelve an opportunity of testifying *Their Integrity and Fidelity*, and to leave them Examples of those excellent Virtues to succeeding Ages, which should very much want them; he asks them in this meek and gentle manner, *Will ye also go away?*

To which St. Peter, not as the Head of the rest, but as the most forward in his Zeal, replies immediately, *Lord, to whom shall we go? Thou hast the Words of Eternal life.*

Having thus briefly shewn the Occasion of these Words, I beg leave to discourse of them farther in this Method.

I. I shall endeavour to prove the Reasonableness of seeking after *Eternal Life*.

II. In what respects our Saviour is said to have *the Words of Eternal Life*.

III. Upon what Accounts or Pretences, so many notwithstanding this, leave following the Blessed Jesus, and the Unreasonableness of doing so.

IV.

IV. That such Persons after all, may recover his Favour by true Repentance. And this being done, I shall apply what shall be said upon the former Heads, in order to promote that Duty.

I. I am to shew the Reasonableness of seeking after Eternal Life.

The best way to raise in us a value for *Eternal Life*, and to shew the Reasonableness of desiring it, is to Reflect upon *That* which we now enjoy. For if *this* be of *any Value*, how much more must *that* be so which is *Eternal*? But every one owns the Value of *this Life*; for even they who are weary of it, are so, only because they cannot enjoy it as they would do, and discover the Love they have for it, even when they Rail at it most.

But more particularly the universal Complaint of the shortness of Humane Life, proves the universal Value for it, tho' nothing can be more unjust than this Complaint.

If we consider indeed the vain Attempts in useless Knowledge, the mighty Projects of Covetousness and Ambition, which sometimes aim at the oppressing and enslaving of many Thousands; *Humane Life* is commonly too short for such Designs, and God be thanked that it is so! the good and wise Creator never intended it for such purposes, but for a proper time for our learning and performing what is necessary for *Eternal Life*; and since this may be done in a little time, whatever shou'd be above, wou'd be but the retarding of our Happiness, the delay of our Reward: wherefore no wise Man, Praised be the Eternal Goodness! no Man fit for a better Life, can ever reasonably complain of the shortness of this. However, thus much we may get by it, That the shorter we think Humane Life, the more careful and diligent we ought to be in seeking immediately after that Life which is Eternal.

Thus too, for the other complaints against this Life, let the Evils of it be true or fancied; let them be the effects of Providence or Mens own Follies, the Honest

Man's Poverty, the Prodigal's Necessity, the Virtuous or Vitious Man's Sickliness, the Contempt or Disgrace which either are subject to, the Accidents which attend our Bodies, the ebbs and flows in our outward Circumstances; all, every one of these, ought to make each Person concern'd; to think the more upon that Life which is Eternal.

Especially since we may be assur'd that it will be free from all those Evils which we complain of here, and that all the *Rational* Good, all the *Intellectual* pleasure we can now attain to, will be infinitely improved; and therefore the more Wit, or Sense, or Reason a Man has, even his own Vanity being the Judge, the more worthy is Eternal Life of his consideration.

'Tis hard indeed to conceive any *just* Idea of *any one* of the Joys of Heaven. Each of them are *Infinite*, and therefore cannot be comprehended by *Finite* Man. Nay, shou'd they be so, the impatience of enjoying them wou'd make us negligent of our Duty, and murmur that we shou'd be detain'd from them, every Moment: Wherefore 'tis not only impossible, but convenient for us, to have no full and compleat Knowledge of them.

However, a Wise and Good Man may conceive enough of them to find them worthy of his Desire, and that too without any fear of making his Obedience Mercenary or Superstitious.

Were a Christian's Hopes grounded only upon such a Reward as is set forth in the *Poet's Elysium*, or the *Turkish Paradise*: Were the most refin'd Pleasures of Sensuality to be Immortal, these indeed wou'd be but very dull Motives for a great and generous Soul to desire Eternal Life.

But when for acting Virtuously now, we shall become unavoidable Virtuous for ever; when for being truly reasonable here, we shall be exalted to a state of unerring Reason, be made partakers of the Divine Nature, be united to God himself: When from believing and obeying the blessed Jesus in this Life, we shall be enabled
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to comprehend fully his wonderful Mercy in the manner of our Redemption, and be filled with continual Raptures of Joy, Gratitude and Love. O! where can be the *Meanness* of being led by *such* Hopes? or where the *Superstition* of having respect to *such* a Reward?

If this then be so reasonable, let us consider attentively the next Point.

● II. In what respect our Saviour is said to have had the Words of Eternal Life.

I. This is certain, upon account of that Authority by which he came as the true Messiah; therefore St. Peter adds in the next Verse to the Text, *We believe, and are sure that thou art the Christ, the Son of the living God*; for if this be so, then we have sufficient grounds to believe that *He had the Words of Eternal Life*.

Now, that *Jesus* was the *Christ*, is plain, even to the clearest Demonstration, from the several Prophecies which were given from the beginning of the World concerning the Messiah, the time and place of his Birth, and the most remarkable Circumstances of his Life and Death; All which Prophecies cou'd come from God alone, and were actually fulfill'd in the Holy *Jesus*.

This was also demonstrated by the Miracles which he wrought, greater than *Moses*, or all the other Prophets put together, cou'd perform; the casting out Devils, raising the Dead, raising himself the very Day he had fore-told, and ascending visibly into Heaven afterwards.

Besides all which, he left behind him two Prophecies, that of the calling of the *Gentiles*, and that of the destruction of *Jerusalem* and the dispersion of the *Jews*, both which are in force at this Day; and this latter especially, the *Jews* continuing so scattered over the World, without being able to obtain any small part of it, from not only Christians, but *Turks* or *Heathens*, in the several Revolutions and Discoveries which have happened; and that too, notwithstanding their great Wealth, strickt Friendship, and Universal Correspondence: This, I say, is a sufficient Argument of it self to prove that,

That Jesus, whom they Crucify'd, was indeed the *Son of God*, the true *Messiah*, and consequently to dispose the most obstinate Creature to believe, that *he* therefore must have *the Words of Eternal Life*. And that he truly had so, will appear undeniably by the following Considerations.

I. In that he shew'd the Certainty of it, and taught how it was to be obtained.

I grant that this was known in some measure, both to the *Gentiles* and the *Jews*; but this Knowledge was very imperfect at the best, and became more so every Day, by the increase of *Epicurus's* Followers among the *Gentiles*, and of the *Sadduces* among the *Jews*; and besides this, it was much obscur'd by the great Wickedness which the World was over-run withal just before our Saviour's coming.

But our Blessed Lord brought Life and Immortality into the clearest Light, by his Gospel. *I am* (saith he) *the Resurrection and the Life, he that believeth in me, though he were dead, yet shall he live*, John 11. v. 25. They that have done Evil shall go into everlasting Punishment, but the Righteous into Life Eternal, Mat. 25. 26. And several other Passages there are to the same purpose.

For to this is it that all his Doctrines gently led us; 'tis by the governing of our Passions and Appetites, by Purifying our Thoughts, and Purging our Hearts from all Uncleaness an Unbelief; that our Souls begins to live truly now, and that they shall live Eternally hereafter.

But still, if we fall through Frailty and Infirmary, if the Temptations of the Devil, and the Pleasures of the World, prevail upon us unawares, and we are wanting either in our Faith or our Obedience, he hath graciously shewed us, how to recover our selves again by Repentance. Yes, *the Sacrifice of a broken and a contrite Heart*, offered through Faith in his Blessed Name, is sufficient to reconcile the Penitent Christian to his Forgiving God. O wonderful Goodness! That after all the Ingratitude, all the Provocations of Presumptuous Sinners,

ners, all that our Blessed Lord has done and suffer'd for us, there should be still further means left to recover our selves again, and to lay hold of Eternal Life. And yet that all that is requir'd for this purpose, should be the renewing our Faith in our merciful Redeemer, and the Repenting for having transgress'd against him ?

2. Our Blessed Lord is most justly said to have had the Words of Eternal Life, in that he died in such a manner to purchase it for us.

The adorable Excellency of the Divine Nature, consists in the Perfection of every Attribute of it, and therefore tho' we are apt to fill our Minds with God's Goodness and Mercy, yet it is necessary that he should be as perfect in his Truth and his Justice, as in the other : And consequently, in every Sin, his Justice must be satisfied, before we can hope for his Mercy. Alas ! then, what must have become of wretched Man, had not God's Wisdom and Goodness found out a way to satisfy his Justice, by the Sacrifice of his Son upon the Cross ? who, after a perfect Obedience to the Law, was accepted, as suffering for the Disobedient ; and the Spotless Lamb of God, became a *full, perfect and sufficient Oblation and Satisfaction, for the Sins of the whole World !*

And O Blessed Jesu ! With what Joy didst thou go up to the Ingrateful City ? With what Triumph didst thou enter into *Jerusalem* ? Not to take Possession of an Earthly Kingdom, but of thy Cross : To suffer all that Sin and Hell could bring upon *Thee*, yet to vanquish both by thy Sufferings : And afterwards, How didst thou, by thy glorious Resurrection and Ascension, open the Kingdom of Heaven to all Believers ?

Then did the Angels sing in triumphant Joy, as the Royal Prophet foretold, *Psal. 24. 7. Lift up your Heads, O ye Gates, and be ye lift up ye everlasting Doors, and the King of Glory shall come in, &c.* Great part of which Joy was occasioned in those Blessed Spirits, to behold Humane Nature exalted to the Throne of Heaven ; and that Christ, by his entering in it there, as the First Fruits

from the Dead, had opened the way to *Eternal Life*, for Thousands, for Millions, that were to follow.

Besides this, to secure this *Eternal Life* to the Faithful, he acts for them now at the Right Hand of God, representing their Petitions, applying to them the Merits of his own Obedience and Sufferings, and enforcing them by his powerful Intercession.

Who is there then, that considers these things as he ought to do, but must acknowledge with Gratitude and Joy, that he who came so graciously, so gladly, to teach us, and to do and suffer all these things for us, *He only has the Words of Eternal Life*? but this will appear still more certain, because,

3. *He alone* is actually to confer *Eternal Life* upon his faithful Servants at that great Day, when he shall come to Judge the *World in Righteousness*: For that he shall do so, is frequently affirm'd in the Holy Scriptures; *The Son of Man shall Come in his Glory, and all the Holy Angels with him; then shall he sit upon the Throne of his Glory; and before him shall be gathered all Nations*—Mat. 25. 31, 32, &c. *The Father judgeth no Man, but hath committed all Judgement to his Son*—*Because he is the Son of Man*, John 5. 22, 27. Because, by the Merits of his Death and Sufferings, as Man, this Power belongs to him of Right; Because he can be visible in our Nature to exercise it, and none so proper to bestow *Eternal Life*, as he who died to obtain it.

But that which ought to startle those, who are so full of Scorn and Contempt at the mention of a Future State, is, That this same Jesus who died for us, as our *Merciful Redeemer*, who intercedes for us now as our *Gracious Mediator*, shall come then as our *Impartial Judge*; and bring with him the *Words of Eternal Death*, as well as those of *Eternal Life*. For then, *Come ye Blessed*—or *Depart ye Cursed*—shall distribute both to the whole World, according to their Actions.

Thus I have shewn the value of *Eternal Life*, in what it consists, and how worthy it is of every wise Man's Care,

Care, particularly if we consider in what respect our Blessed Lord is said to have had the Words of Eternal Life.

And now methinks, since all these things are fully made known to us, which they were not to the Apostles at that time when our Saviour talked thus to them; this Question which he put to them, may be apply'd to us with far greater Emphasis, *Will ye also go away? Ye* for whose sake I came into the World, to teach you the Words of Eternal Life: *Ye* for whom I dy'd amidst so many Torments, to purchase this Life for you: *Ye* who shall rise again when I shall come to Judge the World in Righteousness, to distribute *Eternal Life* or *Eternal Death*, according as you *follow* or *forsake* me? *Will ye also go away?* follow the Stream of the vain and inconstant World, and in spite of all my Care and Love be lost for ever? Alas! what Ingratitude, what Madness is this? never was any Expostulation more just than this: Let us inquire then

III. Upon what Accounts or Pretences it is, that so many leave following the Blessed Jesus, and the Unreasonableness of doing so.

And here in the first place it cannot be deny'd, but that this is done continually, even by those who pretend to believe in him. Every Lust and Passion, Ambition, Covetousness, Intemperance, Revenge, &c. take us away from following the meek and lowly Son of God, and hurry us after their several Objects, through Censure and Contempt, through Storms and Tempests, through Diseases and Deaths of every kind; and this too, notwithstanding the daily Blessings we enjoy, the Cries of a faithful Conscience, and the belief of eternal Torments; but yet in these Cases, many through the strugglings of their Reason, and the assistance of Divine Grace, recover themselves again by sincere Repentance.

But such Peoples case is more dangerous, who forsake the Blessed Jesus out of some kind of Principle, and after *their way*, Reason themselves into Destruction.

It will not be very difficult to shew the Unreasonableness of some of those Mistakes which this Age is most subject to, and by which they are led away from *that Jesus which is the Christ, the Son of the living God*. If this plain and solid Truth be but carefully remembered, *viz.* That the Scriptures contain *Fully and Plainly* those words of *Eternal Life* which our Saviour taught; therefore, whoever Vilifies or Rejects those Scriptures, forsakes his Blessed Saviour, and forfeits that *Eternal Life*.

To give some Instances then of such as do so.

1. Some tell you, That the Scriptures are not sufficient for Salvation, (do not contain all the Words of *Eternal Life*) and therefore are for helping them out by what they call *Tradition*; by which means they largely supply the want of those Doctrines which lead to the Wealth and Power of *this World*, and which the Scriptures are defective in indeed.

Tradition is an inexhaustible Fund of Error, which, notwithstanding so many monstrous Doctrines have been already drawn out of it, will still afford more, as oft as the Church of *Rome* has occasion for them.

It is an Artifice borrow'd from the *Jews*, but by which the *Romanists* excel their Masters in making the Commandments of God of no effect, either by contradicting or weakning them; while they draw away deluded People, by degrees, to the Praying to Saints and Angels, and the Worshipping of Images, instead of following, as they ought to do, *That Blessed Jesus, who alone has the Words of Eternal Life, and who alone has the Power of bestowing it.*

2. Others again, mislead, unhappy Creatures, and take them off from following the Son of God, by vain Pretences to *Inspiration*, Vilifying the Will of God, as reveal'd in the Holy Scriptures, and affirming that He has reveal'd it in a more Excellent Manner to themselves, but not to insist upon these at present.

3. There are others whose Vanity leads them a very different way, who refuse all Revelation, and despise
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the Cross of Christ, because they look upon themselves to have greater Penetration and more Knowledge than the rest of the World. These, after turning over a few of the Ancient Writers, and some of our Modern Reasoners, sink at last into *Atheism*, and spread their wild Opinions, under their lewd Practices, while some are caught by the allurements of their Vices rather than the strength of their Arguments, and take Atheism upon Trust, after they have been so Scrupulous and Jealous in every Point of Christianity.

But nothing is more Unreasonable among all their Pretences, then that these Men shou'd *Boast* of their Wickedness and *Infidelity*, under the Affectation of *Plain Dealing* and *Sincerity*.

To avow openly any Crime or Error, is not *Sincerity* but *Impudence*; and when the loss of Modesty, (which of it self may atone for several Faults) is added to the loss of Sense and Virtue, How wretched! How contemptible, must such a Creature grow! In a Word, these are they, who, as the Author of *Ecclus.* says excellently, *chap. 16. 7. Fall away in the strength of their Foolishness*, and are not likely to rise again, because the greatness of their Pride makes them incapable of Repentance.

4. Another sort of People, who leave off following the Holy Jesus, much more numerous and more dangerous than the former, are such as pretend to Believe that there is a God and Eternal Life, but then suppose, that a God will bestow this Life upon the good *Gentiles*, who liv'd according to the Light of Nature; so He will do the same for *Them*, if they do but lead *Moral Lives*, whatever they Believe.

But in the first Place, this Opinion supposes People to be *left* wholly at their *Liberty*, under the state of the Gospel, which is a very great mistake. Had a Man been Born at *Athens* or *Rome*, before the Incarnation, he might have join'd himself to what *Sect* or Religion he pleas'd; he might have been a *Cynic*, *Stoic* or *Academic*,

demic, take his choice of *Jupiter*, *Minerva*, *Isis* or *Osyris*: But it is quite otherwise since our Saviour Preach'd the *Words of Eternal Life*; the times of that Ignorance God winked at: but now in these days, as St. Paul told the *Athenians*, He commands all Men every-where to repent, Acts 17. 30. in order to their receiving the Gospel; and when our Blessed Saviour was about to leave the World, he commands the Apostles, Mark 16. v. 16, 17. *To Preach the Gospel to every Creature; he that believeth and is Baptiz'd, saith he, shall be saved; and he that Believeth not, shall be damned.* Nothing can be more express than this, and from hence it appears plainly that no Man that has had the opportunity of hearing or reading the Gospel, no Man Born and Bred in a Country where the *Christian Religion* is Profess'd, is left to himself to believe whatever he pleases, or to fall Back to *Natural Religion* and *Morality* if he thinks fitting.

In the next Place, if these Men were truly in earnest in their pretences to *Morality*: No *Morality* was ever so *Perfect* as that which the Gospel teaches; none was ever built upon such *solid Grounds*, or recommended by such *powerful Motives*.

For the practical Commands of the Gospel extends to our Thoughts as well as Actions, they require of us the strictest Justice, nay they enflame good Men with the most noble and most extensive Charity, that of *Forgiveness* as well as *Alms*, and the doing good to our *Enemies* as well as *Friends*: And all this and much more, not as meerly by the direction of the Light of Nature, but as by the immediate Authority and Command of God himself; supported and enforced by the bright Example of our Saviour's Life, by the Love and Mercy of his Death, and by the Assurances of an Eternal Reward or Punishment, *When we shall receive every one according to our Works.*

Whereas the *Morality* of the *Gentiles* is defective in all these Respects, weak in it self, founded upon no solid bottom, enforc'd by no Authentick Promises or Threats:
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And therefore how absurd is it to find *Seneca, Hierocles, &c.* in so many Peoples Hands, that wou'd think it a Scandal to their Sense to be caught reading the *Scriptures*? And what strange Folly must it be to refuse *Reason* and *Nature*, as *cultivated* and *improv'd* by Revelation, and yet pretend to follow *both*, by the weak assistance of the old Moralists, or by new Searches of their own: Especially since at the same time they leave *that Jesus*, whose most perfect Example, as well as *Commands*, wou'd lead them gently through a *Holy Life here*, to one that shall be *Eternal hereafter*?

Lastly, as to those Hopes which they ground upon God's being gracious to the good *Gentiles*. Supposing (but not granting) this to be true, yet, what advantage wou'd this be to those that I am speaking of? For if, after all, we shou'd look into their Lives and Conversation, what have they to do with *Morality*? Is their *Virtue* any whit greater than their *Faith*? Do they not act against the *Reason* which they *Boast* of, as much as against the *Revelation* which they *Despise*? Suppose therefore, that God shou'd deal graciously with *Socrates* or *Epictetus*, yet, what Advantage wou'd this be to *Cataline* or *Nero*? much less wou'd it be to any wicked Christian, to one that studies and affects Infidelity, in the midst of the Gospel. The good *Gentiles* acted by the best Light which they had. God has afforded the World a far better now, thro' Christ Jesus, yet these People positively *refuse the greater*; chuse the *Less*; act confidently against both; and for all that, still hope for *Eternal Life*; was ever any thing more Obstinate! or more Unreasonable!

These are some of those Pretences (the Time will not permit me to mention more) by which Men are deluded in these Days, while they forsake the Son of God, to follow Vain Impostors, or to Worship their own Imaginations, which, as it implies the Worship of themselves, is surely the dullest Idolatry; besides many others who are led away by their Lusts and Passions, even

ever while they pretend to believe in him; all which run further and further from Eternal Life, into Eternal Torments. No condition can be more Deplorable, more dreadful than this is; and therefore what strange Obstinacy or Stupidity must it be, for any one to continue in it? especially if he considers

IV. That such Persons, notwithstanding all these Provocations, may still recover God's Favour by true Repentance. That this is so in Fact, I suppose I need not prove, the Holy Scriptures are full of *Invitations to Repentance*, and *Assurance of Forgiveness*, to the *greatest Sinners*; and though Humane Nature is very loath to Bend down to this Duty, yet nothing can be more worthy of a Great and Generous Spirit. Because *Repentance* is compos'd of *Truth* and *Justice*; For if we have any Regard to *Truth*, we ought certainly to confess our Errors; and if these are Injuries to any Body, the least that we can do in *Justice*, is to beg their Pardon; How much more then ought we to do thus to the Supreme Majesty of Heaven; since all Sin is not only *Error* but *Injurious* to His Glory? And the certain Consequence of it, without Repentance, must be the losing of *Eternal Life*, and the falling into *Eternal Misery*.

But to inforce this more particularly, by the Application of what has been said, Let us turn and consider in what respects our Saviour has been shewn to *have the Words of Eternal Life*. Were not the Prophecies fulfilled in *Him*, and the Power of *His* Miracles sufficient to prove the Authority of *His* Doctrines? And canst *Thou* then scruple to believe them? or be inclin'd to forsake Him, after thou hast once done so? Did *He* not come to shew *Thee* the way to *Eternal Life*, and when thou hadst wander'd from it, How to recover it again by Repentance, and canst *Thou* be so slow to perform so easie a Duty, to obtain so inestimable a Benefit? Did *He* Dye in such a manner to open the way to that Life? And dost *thou* refuse still to enter, notwithstanding so many Miracles of Divine Love and Mercy? Is *He* to

come

come to be thy Judge, to confer Eternal Life, or distribute Eternal Death, according as our Actions are? And wilt *Thou* suffer the Day of Death and Judgment to draw on, without any Repentance, without taking any Care for thy Immortal Soul.

Such Mercies, such Reflections as these, will fill good People with Gratitude and Joy, will raise an Holy Emulation in them, who shall approve themselves best at that Dreadful Day; and might make even the Worst, strive early to Repent, and Lay Hold of the Cross of Christ; that having *Wash'd their Robes, and made them White in the Blood of the Lamb*; such wonderful Power has that to Purifie! they may appear before Him in Holy Confidence, and not fear His Justice, who have laid Hold so wisely upon the Benefits of his Mercy. O Let us be Careful to do so too! Let us Believe in Him, Love Him, and Adore Him *now as our Redeemer*, and we shall never Dread Him as our Judge hereafter.

But lest these Benefits should be look'd upon as at too great a Distance: The Blessed Effects of our Fidelity to our Great Master, or of our Repentance, if we have failed in it, will be found even in this Life. For how happy are they, who in this Wicked and Inconstant Age, Dare imitate the Steadiness and Integrity of these Disciples that our Saviour spoke to; and whose Firmness in their Faith, makes them fix'd in their Piety, and every other Virtue? O how much greater Joys do they feel from the Pleasures of a Good Conscience, than all the World without it, can afford them! And how shall these Joys increase continually, as this Life wears away, at the nearer and clearer Prospect of Eternity?

But on the contrary, how miserable is that Creature, who forsakes his Redeemer either in Opinion or Practice; and is as false to his God, as he is to his Neighbour! To whom shall he go for any Ease or Comfort in this Life? His Prosperity can be but Dull, but his Adversity must be Insupportable, because he has forsaken

taken the Hope of *Israel*, the Lord of Life and Glory; And therefore as Death draws on, Shame, Sorrow and Despair shall beset him; and Eternal Night rise dreadfully upon his Soul.

Wherefore, if such People wou'd prevent this, let them return to their Redeemer in unfeigned Repentance, and not depend too much, too long upon his Goodness and Mercy, not trifle with him in vain Pretences to *Reason, Liberty and Morality*, or continue obstinately in their Sins, but examine themselves strictly at this solemn Season, in what they have fail'd, either as to their Faith or their Obedience, and acknowledge and bewail it in true Repentance; then they may not only think upon Death with Chearfulness, but upon Judgment with Joy, and in the happy Assurance of a good Conscience, be always *Looking for that Blessed Hope, and the Glorious Appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might Redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works, Tit. 2. 13, 14.*

To whom with the Father and the Holy Spirit,
all Honour and Glory! &c.

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